

THE ANTI-SLAVERY BUGLE.

The Anti-Slavery Bugle.

Salem, Ohio, November 5, 1853.

SECOND DECADE ANNIVERSARY.

OF THE
FORMATION
OF THE

AMERICAN ANTI-SLAVERY SOCIETY.

It is almost twenty years since the AMERICAN ANTI-SLAVERY SOCIETY was organized by a Convention held for that purpose in the city of Philadelphia. How eventful is the history of the Society and of our country during this period! The Society, faithful in a good degree to the great principles on which, as upon the Everlasting Rock, it was so wisely founded, has gone forward steadily and fearlessly in its work of exposing the sinfulness of slavery, and its dire effects upon the pecuniary prosperity, the political relations, and the moral character of the Nation, and demanding, as the right of the slave and the duty of the master, immediate and unconditional emancipation. Happy would it have been for our country, and O, how happy for those who now pine in bondage, if the voice thus lifted up in the name of Justice and Liberty had been heeded and obeyed. But alas! the American People, like Pharaoh of old, hardened their hearts, refusing to obey the mandate of Jehovah, and practically demanding, "Who is the Lord, that we should obey his voice, to let our bondsmen go? We know not the Lord, neither will we let our bondsmen go." The area of Slavery has been immensely increased by iniquitous legislation and at the expense of a bloody and atrocious war; the number of slaves has augmented to nearly two and a half millions; and the Slave Power exults in the enactment of a new statute for the recovery of fugitive bondsmen—a statute worthy of the spirit of Caligula and Draco, disgraceful alike to our professions of Republicanism, Civilization and Christianity. Each advancing step in the progress of the Society has revealed a still lower depth of national corruption and profligacy, until both Church and State are shown to be utterly defiled by the dark spirit of Slavery, and the Constitution so contaminated as to leave no alternative to the friends of freedom but to repudiate its obligations and renounce their allegiance to God.

But notwithstanding the developments of national profligacy, we are far from being discouraged. Indeed, we see in these developments a sure sign of progress, and a pledge of final success. We have compelled Slavery to exhibit itself in its true character before mankind; we have succeeded in fixing upon its hideous features the steady gaze of the whole civilized world; we have formed a nucleus around which a gathering, surely if not as rapidly as we could wish, a moral power which will ere long prove itself too mighty to be successfully resisted. We now know, as we did not at first, the height and depth, the length and breadth of the evil which we are struggling to overthrow, and this knowledge is an important preparation for the work that remains to be done. Protesting by the experience of the past, and having a never-failing source of encouragement in the consciousness that our cause is just, and that God and Truth are on our side, we must go forward, regardless of every obstacle, and undiminished by every danger that may beset our path.

In accordance with the vote of the Society at its last Annual Meeting, we hereby invite the members and friends to assemble in Sanson Street Hall, Philadelphia, on Saturday, Sunday and Monday, December 3d, 4th and 5th, to celebrate the Twentieth anniversary of its formation.

By order of the Executive Committee,
EDWARD QUINCY, President.
SIMEON H. GAY, Sec. Secretary.
WENDEL PHILLIPS, Rec. Secretary.
Papers friendly to the Society are requested to copy the above.

MICHIGAN STATE CONVENTION.

The Michigan Anti-Slavery Convention, assembled in Old Fellows Hall, Adrian, on Saturday Oct. 22d, 10 o'clock A. M. in pursuance of a call previously issued.

The meeting being called to order by Jacob Walton, Thomas Chandler was chosen president, and Joseph Merritt, Cyrus Fuller, Nathan Stephens, Samuel D. Moore, Sophia Volland and Cynthia Walton were chosen Vice Presidents.

BUSINESS COMMITTEE.

William Lloyd Garrison, Martin R. Robinson, Stephen S. Foster, Jacob Walton, Ephraim Bulon, Jane Chandler and Woodland Owen.

FINANCE COMMITTEE.

Sallie Holley, Richard Glazier, Samuel D. Moore, Ann Hayball and Emeline DeGarmo.

SECRETARIES.

Caroline F. Putnam, and Samuel Hayball.

In behalf of the Business Committee, William Lloyd Garrison, presented resolutions 1st and 2d, inclusive which were accepted by the meeting for discussion.

On motion of S. S. Foster, all persons present, friends of the slave, are requested to take part in the proceedings of the meeting.

M. R. Robinson, commenced the discussion, by some remarks relative to free and fearless discussion. Free thought and free speech were the instrumentalities which could overthrow slavery. The slaveholders know this and hence they make an issue with abolitionists on this question. They make it at the outset and they continue it still.

Elder Trip took exception to some of Mr. Robinson's remarks in regard to the church. He should make exceptions—nothing was gained by misrepresentation—quite a discussion here sprang up in regard to the true position of the church on this question and embracing the question whether slavery was under all circumstances sinful, in which Wm. Lloyd Garrison, S. S. and A. K. Foster and Elder Trip participated.

Adjourn to meet at half past 2 o'clock P. M.

AFTERNOON SESSION.

Moved by Jacob Walton, that a committee of five be appointed to nominate a State central committee, upon which S. S. Foster, suggested the propriety of establishing a State Anti-Slavery Society, upon which Jacob Walton, withdrew his motion.

On motion Resolved, That a committee of five be appointed to take in consideration the propriety of forming a State Anti-Slavery Society—said committee to consist of M. R. Robinson, Samuel Hayball, Jacob Walton, Stephen S. Foster, and C. Fuller.

This resolution led to a general discussion of the principles and measures of the American Anti-Slavery Society and its auxiliaries. Rev. Messrs Trip and Wellman, thought these in some respects wrong and prospective. Mr. Garrison and Mr. and Mrs. Foster, elucidated the principles and vindicated the measures of the society.

On motion adjourned till 7 o'clock this evening.

EVENING SESSION.

Mr. Garrison presented in behalf of the business committee, Resolution No. 7, and followed it by an able speech.

Mrs. Laura Haviland, presented Resolution No. 8, and addressed the Convention in a very interesting manner. Mr. Foster, followed with some remarks, criticizing severely the profligate course of a large portion of the press of the country, and specified the Watch Tower, one of the papers of Adrian. Mr. Olmsted, the Editor, replied and the discussion continued till a late hour.

On motion adjourned to meet at 10 o'clock to-morrow.

MORNING SESSION—OCT. 23d.

Resolved, That when we adjourn, we adjourn to meet at 2 o'clock P. M., for business—and at 3 for Public Speaking.

Mr. Garrison occupied the morning session in presenting the position of the American Church to Slavery. The Finance Committee proceeded to take donations and pledges, to carry forward the work during the coming year. To this call the people very promptly responded. The pledges and contributions amounting to near \$400.

AFTERNOON SESSION.

The Corresponding Secretary of the State Central Committee, Jacob Walton, read a report of the doings of the Committee for the past year.

The Treasurer's Report was then read as follows:

Treasurer of the Michigan State Central Committee, in account with Committee:		
1852, Oct. 17,	\$7.00	
To Cash by Public Collection,	\$27.00	
" " per Finance Committee,	105.00	\$132.00
By Cash for Hall and Lighting,	17.42	
" " " Printing Bills,	8.00	
" " to Agents of W. A. S. S.,	90.00	
" " for Secretary,	50	
" " Cash Book,	25	
		\$116.17
Balance in Treasury,		\$17.43

RICHARD HLENDEEN, TREAS.

M. R. Robinson, from the committee appointed to inquire into the propriety of forming a State Anti-Slavery Society, reported as follows:

Resolved, That in order more effectually to advance the anti-slavery interests in Michigan, it is expedient now to organize a State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society.

Mr. Bowman, from Defiance Co. O., approved of the measure, and thought it desirable that the northern-western part of Ohio, lying adjacent to Michigan, should be included within the field of its operations. After a full discussion of the question, in which the principles and measures of an anti-slavery organization were thoroughly examined, the resolution was adopted. Messrs. Garrison, Foster, Robinson, Peters; Volland and others were the speakers.

On motion, M. R. Robinson, A. P. Bowman, and John DeGarmo, were appointed a committee to prepare and present a constitution of a society to the Convention.

On motion, also, Woodland Owen, Sarah Eggleston, Cyrus Fuller, Ann Hayball, and Richard Glazier, were appointed a committee to nominate officers.

Adjourned to meet at half past six o'clock P. M.

EVENING SESSION.

M. R. Robinson, from the committee on the constitution, presented the following constitution, which was on motion adopted.

CONSTITUTION.

Preamble. Believing that slavery is a sin against God, and a wrong against man, under whatever circumstances it may exist; that immediate emancipation is the right of the slave, and the duty of the master; and believing moreover that the abolition of the system demands the combined efforts of the friends of Humanity and Freedom, without regard to sect, party or sex, we agree to form a society to be regulated according to the following articles, viz:

Article 1st. The society shall be known as the Michigan Anti-Slavery Society, and shall be auxiliary to the American Anti-Slavery Society.

Article 2nd. The object of this society shall be to co-operate with the American Anti-Slavery Society in the diffusion of light and truth on the subject of slavery, by means of anti-slavery lectures, books, pamphlets and newspapers, and by such other instrumentalities as the exigencies of the cause may from time to time require.

Article 3d. Any person who consents to the principles set forth in the preamble, may become a member of this Society.

Article 4th. The officers of the Society shall be a President, and five Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, consisting of these and five other members—to be chosen annually by the Society. These officers shall perform the duties usually incident to their respective positions. Vacancies occurring in any of the offices, may be filled by the Executive Committee.

Article 5th. It shall be the duty of the Executive Committee, to conduct the business of the Society, during the intervals of its meeting. Collect and disburse its funds. Five of their number shall constitute a quorum. They shall keep a record of all their proceedings, and make a report of the same at the annual meeting of the Society.

Article 6th. The annual meeting shall be held at such time and place as the Executive Committee may appoint, when the officers of the Society for the ensuing year shall be chosen.

Article 7th. This Constitution may be amended by a vote of two thirds of the members in attendance at any annual meeting—provided notice of intention to move such change shall have been given in writing to the Executive Committee, at least one month previous to such meeting.

Mr. Garrison offered Resolutions 10, 11, 12 and 13, which on motion, were received for discussion. Wm. L. Garrison then addressed the Convention, and was followed by an address by M. R. Robinson, after which the whole series of resolutions were adopted in mass.

The committee on nominations reported by Dr. Owen.

* We are exceedingly sorry to say that this report of the committee has been misread, and that the names of the members have been incorrectly stated. We will publish the correct list in our next issue.

FOR PRESIDENT,
SAMUEL HAYBALL, Adrian.
VICE PRESIDENTS,
EMELINE DEGARMO, Ypsilanti,
HARRIET FULLER, Plymouth,
JACOB WALTON, Raisin,
A. P. BOWMAN, Farmer, Defiance Co. O.
WARREN GILBERT, Rome.

EXECUTIVE COMMITTEE,
Samuel D. Moore, Ypsilanti,
Mary Rulen Hlenden, Adrian,
Sarah Eggleston, "
Elwin Constock, "
William Ward, "

Treasurer, Richard Hlenden, Adrian.
Corresponding Secretary, Thomas Chandler, Adrian.

Recording Secretary, Ann Hayball, Adrian.

On motion, adjourned, sine die.

THOMAS CHANDLER, President.

SAMUEL HAYBALL, Secretary.

RESOLUTIONS.

1st. Resolved, That between the radical abolitionists of the North and the slaveholders of the South, there is no middle ground; any more than between the worshippers of one living and true God and those of idols, therefore, all such as pretend to be opposed to Slavery, and at the same time discountenance the anti-slavery movement, are either cherishing a fatal delusion, or else are guilty of gross hypocrisy.

2d. Resolved, That abolitionism, however magnified by a time-serving pulpit or caricatured by a profligate press, is nothing more than an earnest demand for the practical enforcement of the Golden Rule and the Declaration of Independence, without regard to sectional differences among the people—claiming for those who are held in an iron bondage, only what the white inhabitants of this country assume to be theirs by a natural and heavenly divine right.

3d. Resolved, That as it is a self-evident truth, that all men are created equal, and endowed by their Creator with an inalienable right to liberty, it follows as a truth equally self-evident that whatever law, parchment, code, statute or creed, sanctions or upholds Slavery, under any circumstances ought to be given to the consuming fire; and that whoever, as pastor, or government agent, or member of man to hold property in man, is thoroughly corrupt, and fit only to be trodden in the dust.

4th. Resolved, That he who apologizes for slaveholding, is in heart a slave holder and needs only to Southernize himself to become a purchaser and plunderer of his fellow creatures, and to be owned by his means and opportunities.

5th. Resolved, That the people of Michigan, without distinction of sect or party, by making it a fundamental law of their State, that no resident therein shall hold another person in slavery on his soil, have unanimously declared it to be morally impossible for slaves to be innocently held as such in any other State in the Union; hence, whenever any of them attempt to defend the practice of man-stealing at the South, or refuse to rally under the banner of immediate emancipation, so that liberty may be proclaimed throughout all the land unto all the inhabitants thereof, they are guilty of perjury to the Constitution of Michigan, and stand condemned out of their own mouths as destitute of moral principle.

6th. Resolved, That it is the insanity of Belial to talk of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with "the traffic in slaves and the souls of men;—between those who should make slaveholding a penal offense, and those who say that government is bound to protect slave property; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what can be said of a "moderation" existing between those who glorify slavery as the worst of crimes, and those who

